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(صلى الله عليه و سلم)

By:

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A Note from the Publisher

It is my pleasure to publish the English translation of one of the great works of Sheikh Muhammad Sadiq, who has authored and compiled many valuable religious books on various important topics.

This book 'The Way of Prophet Muhammad ﷺ' has acclaimed distinction because of his easy to follow style of presenting logical and documental text supported with relevant Verses of the Qur'an and *Ahadith* of the Prophet ﷺ. Sheikh Muhammad Sadiq has pointed out the right way for the Muslims to adopt and remain careful about that. It is the absolute fact that only the right way can lead us to success in this life and the life hereafter; and the right way is no more different from the one Allah has shown us through His Messenger. No deviation in it, according to the wish of anyone can bear fruits. So we have to check again and again during our life that we are not deviated from that way in any belief, deed or act of worship.

By the help of this book, we become aware of all the matters which are not in accordance with the way of the Prophet ﷺ, and it becomes easy for us to not to follow any other except the Prophet and his Companions.

We must pray always that the help of Allah may remain with us to provide the guidance needed in this regard.

Abdul-Malik Mujahid
General Manager
DARUSSALAM

PREFACE

Allâh created Adam (عليه السلام) out of His power, placed him in Paradise and told him:

﴿يَتَّخِذُمْ أَسْكُنَ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ﴾

“And We said: ‘O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight of things therein as wherever you will; but come not near this Tree or you both will be of the wrongdoers.’ (Al-Baqarah, 2:35)

We learn from the above verse that Allah directed both Adam and Hawwa (Eve) (عليهما السلام) to eat as they desire in Paradise, enjoy life but to keep off a particular tree. They were directed not to approach this Tree and never to taste of its fruit.

However, Adam (عليه السلام) committed a lapse and, in forgetfulness he tasted of its fruit, as is described by Allah:

﴿فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَاتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ○ وَقَاسَمَهُمَا إِنْ كُنَا لِمِنَ النَّاصِحِينَ ○ فَدَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْتُ لَكُمَا الْشَّيْطَانُ لَكُمَا عَدُوٌّ مُبِينٌ﴾

“Then Satan whispered suggestions to them both, in order to uncover that which was hidden from them of their private parts. He said: ‘Your Lord did not forbid you this Tree save you should become angels or become of the immortals’. And he (Satan) swore to them both (saying): ‘I am one of your sincere well-wishers,’ so he misled them with deception: Then when they tasted of the Tree, that which was hidden from them of their shame became manifest to them and they began to stick together the leaves of the Paradise over themselves. And their Lord called unto them: ‘Did I not forbid you that Tree, and tell you: Verily, Satan is an open enemy unto you?’” (Al-‘Araf, 7:20-22)

When Adam, our ancestor, tasted of the prohibited Tree under the spell of Satan, he disobeyed his Lord,⁽¹⁾ and then Allah told him⁽²⁾:

﴿قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

“Get down all of you from this place⁽³⁾ (the Paradise) then whenever there comes to you guidance from Me, and whoever follows My guidance, there shall be no fear on them nor shall they grieve.” (Al-Baqarah, 2:38)

As it is, our ancestor Adam was expelled from Paradise because of his single lapse. He was sent to the earth as a stranger on a journey. Consequently his whole progeny was

⁽¹⁾ Surah Tâ-Hâ, (20:121).

⁽²⁾ Blessed is Allah. He enabled Prophet Adam (عليه السلام) to seek forgiveness and pardoned him after teaching him the supplication.

⁽³⁾ Prophet Adam (عليه السلام) committed a lapse, as a result of which he had to leave Paradise. There are some moving couplets composed by Imam Shâfi‘i and Shaukânî on this incident.

also expelled. Thus our life in this world is that of exile whereas our real life is the life hereafter. The very Paradise is our home from which we have been driven away. And hence, from the prison of this world we have to return our home. It should be clearly realised that we are on a journey. Once we finish our journey, we have to return home.

Since we are on a journey, it is essential for us to select the best path for our journey with utmost care and accuracy, which may lead us directly to our destination. We cannot, however, choose this path on our own, as our knowledge is very limited in this regard.

Allâh has done us a great favour by sending us guidance from Himself so that we may lead our life in accordance with His guidance and return the home safely.⁽¹⁾ Allah says:

﴿فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَن تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

“Whoever follows My guidance, there shall be no fear on them, nor shall they grieve.” (*Al-Baqarah*, 2:38).

Thus it is clear, if we lead our life in accordance with Allâh’s guidance, we would follow the right way leading us to Paradise. Allâh’s guidance has been conveyed to man in the form of the Scriptures—the Torah, the Gospel, the Psalms and other scrolls through His Messengers. Lastly, after the Christ, the same guidance, in the form of Qur’ân, was revealed to Prophet Muhammad (صلى الله عليه وسلم) the Last

⁽¹⁾ In the words of Prophet Muhammad (صلى الله عليه وسلم): “This world is a prison for a believer.” (*Mishkâtul-Masâbih*). What is meant is that Allah has driven us away from our home owing to our disobedience and placed in this prison. Those who lead life in this prison in accordance with Divine guidance, would not disobey Allah and would not approach the things forbidden by Allah, they would be released from the prison and returned to their home. They would reinherit it and lead an eternal life of peace and happiness there.

Messenger, the intercessor of the sinners, the mercy for the world and the best among the pious. Allâh says:

﴿كَذَٰلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِهَا أُمَمٌ لِّتَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ﴾

“Thus have We sent you (O Muhammad صلى الله عليه وسلم) to a community before whom other communities have passed away; in order that you might recite unto them what We have inspired to you.” (*Ar-R’ad*, 13:30)

As directed by Allâh, the Prophet (صلى الله عليه وسلم) recited the Qur’ân to people and demonstrated how to follow its command. By his conduct he showed us the way. Had the Prophet (صلى الله عليه وسلم) followed the Qur’ân in his life and had he not demonstrated to us the way to abide by Divine commands, we could not find the way. Undoubtedly true guidance is only in the Qur’ân. Yet we stand in need of its demonstration, the model to be followed. This model is to be found only in the Prophet’s conduct. Allâh says:

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

“He who obeys the Messenger (Muhamma صلى الله عليه وسلم), has indeed obeyed Allâh.” (*An-Nisa*, 4:80)

Thus obedience to the Prophet (صلى الله عليه وسلم) constitutes the obedience to Allâh. Obviously Allâh is to be obeyed. However, obedience to Him can be achieved by following the Prophet’s saying and deeds. Apart from sending down His guidance, Allâh has also directed us:

﴿قُلْ إِن كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي﴾

“If you love Allâh, then follow me (the Prophet صلى الله عليه وسلم)” (*Âl-‘Imrân*, 3:31).

Allâh asks man to follow His way. This is, however, possible only by following the Prophet’s way. If we intend to lead a life